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volume. The only original materials, however, with which the author seems to have been familiar are those contained in secondary histories. Professor Good has produced, therefore, merely a compilation, and that an uncritical compilation. In the meager footnotes a few secondary but no primary authorities have been cited, generally without reference to specific pages. A conservative theological spirit pervades the whole volume, and indications of religious bias are not infrequent. The work is marred by a number of errors, some of which may be due to careless proofreading, but others cannot be thus explained, as, for instance, the use of "lays" for "lies" (p. 47, footnote). Inasmuch as the main facts have been correctly stated, Professor Good's contribution is not without some value, especially for those who do not read French or German and to whom, therefore, the author's sources would be inaccessible. Although some portions of the story have been told in an interesting manner, yet, generally, the book is exceedingly dull.

A. E. H.

MITCHELL, ANTHONY. *Biographical Studies in Scottish Church History.*

The Hale Lectures, delivered before the Western Theological Seminary, 1913-14. Milwaukee: The Young Churchman Co., 1914. vi+301 pages. \$1.50.

In seven interesting biographical sketches the author traces the development of the Scottish church, with especial reference to the history of Episcopacy in Scotland. The characters selected cover the period from the sixth to the nineteenth century. The first lecture deals with the familiar story of Columba and his associates at Iona in the sixth and succeeding centuries. Queen Margaret, in the tenth century, represents the transition from Celtic to Roman forms of Christianity. Bishop Elphinstone, in the fifteenth century, serves as a foil to the corruptions of the church prior to the Reformation.

The reader can but sympathize with the difficulties of the author in depicting John Erskine of Dun as the really heroic figure of the Scottish Reformation in the place of Knox. Still, the portrait is finely drawn, and offers much of interest to the student. The story of the struggle, decline, and rejuvenation of Scotch Episcopacy during the past three centuries finds illustration in the lives of Leighton, Skinner, and Dowden.

With rare exceptions the book is penetrated by a fine catholic spirit. Praise and criticism are meted out alike to Scotch Presbyterians and the representatives of Episcopacy in the long conflict ending at last in the revival of Episcopacy in the nineteenth century in Scotland.

H. H. W.

DOCTRINAL

REES, T. *The Holy Spirit in Thought and Experience.* New York: Scribner, 1915. ix+221 pages. \$0.75.

This is the latest volume in the popular series of "Studies in Theology," and is one of the more valuable numbers in the series. The author begins his study by examining the various experiences assigned to the agency of the Holy Spirit in Hebrew and Jewish religion and follows the history of the idea within Christianity down to modern times. Four fairly distinct stages in the historical development are noted, viz., the

spontaneous period in Hebrew and early Christian religion; Paul's co-ordination of the Spirit with God and Christ resulting in the subsequent trinitarian emphasis in the baptismal formula and the creed; the philosophical formulation of the doctrine of the Trinity as worked out, for example, by Athanasius and Augustine; and finally the delimitation of distinct spheres of operation by the Reformers and Puritans. The difficulties which modern thought has in finding a place for the traditional doctrine is recognized and lamented, and a cautious attempt to supply a solution is suggested by appealing to the notion of divine immanence.

The writer regrets—and his readers will share his regret—that the limitations of the volume excluded the treatment of similar phenomena outside the Hebrew and Christian religions. One could also wish that he had taken more account of the psychological side of the study.

S. J. C.

HAAS, JOHN A. W. *Trends of Thought and Christian Truth*. Boston: Richard G. Badger. 329 pages. \$1.50 net.

President Haas aims to give a general outline of modern thought in relation to Christian truth. He does two things: he enumerates the leading logical methods, and then puts an estimate upon current philosophies. His discussions of pragmatism and vitalism, including in the latter Bergson and Eucken, are particularly full. While he rejects both types of philosophy as possessing neither the God nor Christ of Christianity, he is not oblivious to their merits. The neo-realism of the day is also weighed and rejected. The conclusion to which the book comes is that while Christianity is neither philosophy nor logic, it needs both to preserve revelation. The work has been done in a mediating spirit, yet without expectation of universal reception. It is intended for use as a textbook in college or theological seminary classes. The chapter headings do not always clearly reflect the subject to be discussed, but the discussions themselves are fair and sufficiently adequate to the use intended.

W. T. P.

SHARPE, CHARLES MANFORD. *The Normative Use of Scripture by Typical Theologians of Protestant Orthodoxy in Great Britain and America*. University of Chicago, August Convocation, 1912. Menasha, Wis.: George Banta Publishing Co., 1912. 77 pages.

This doctorate dissertation includes an examination of the theologies of Charles Hodge, Warfield, Orr, Denney, A. H. Strong, C. M. Mead, and Olin Curtis. It finds in all some dominant doctrinal conception controlling biblical interpretation. As a remedy for the impairment of the authority of the Bible, due to the conflict of systems, the author urges the claim of a functional or experimental authority as a substitute for formal authority. The discussion of the constructive side of the problem, however, is given scant place.

W. T. P.

SNAITH, JOHN. *The Philosophy of Spirit*. London, New York, Toronto: Hodder & Stoughton, 1914. vii+405 pages. \$3.00.

Only to those prepared to accept the finality of the philosophy of Hegel will this discussion appeal. Present-day errors in theology are philosophical. The antidote is Hegel as interpreted by Sterling. From this position the author defends traditional orthodoxy.

W. T. P.